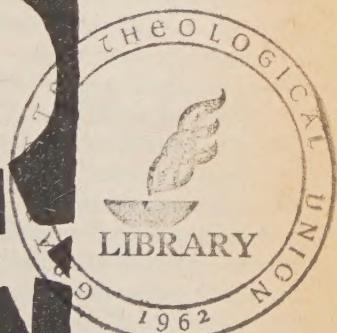
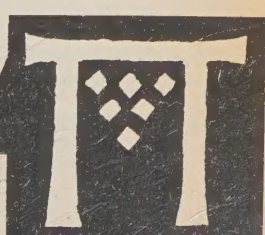


THE ANGLICAN DIGEST

IV QUARTER A.D. 1978



DEC 29 1978



I SHALL NOT WANT . . .

The Lord is my Shepherd:

I shall not want rest.

He maketh me to lie down in green pastures.

I shall not want refreshment.

He leadeth me beside the still waters.

I shall not want forgiveness.

He restoreth my soul.

I shall not want guidance.

He leadeth me in the paths of righteousness for His name's sake.

I shall not want companionship.

Yea, though I walk through the valley of the shadow of death, I will fear no Evil; for Thou art with me.

I shall not want comfort.

Thy rod and Thy staff they comfort me.

I shall not want food.

Thou preparest a table before me in the presence of mine enemies.

I shall not want joy.

Thou anointest my head with oil.

I shall not want anything.

My cup runneth over.

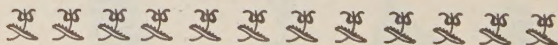
I shall not want anything in this life.

Surely goodness and mercy shall follow me all the days of my life.

I shall not want anything in eternity.

And I will dwell in the house of the Lord forever.

—*The Olympia Churchman*

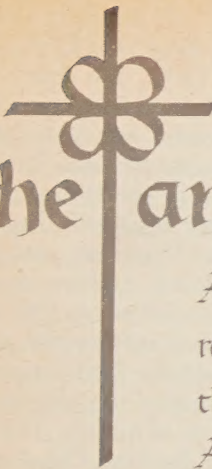


The cover design is by Tom Goddard

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IV QUARTER A.D. 1978



the anglican digest

A quarterly miscellany
reflecting the words and work of
the faithful throughout the
Anglican Communion.

GOLDEN MOUTH

IN AN age when Christians increasingly need to know, speak, and live their profession of faith, St. John Chrysostom provides us with an example of great and living strength. He is renowned in Christian history as the greatest of preachers. His literary output of more than 1900 complete or partial manuscripts contains not only his unsurpassed biblical expositions but also valuable essays and letters.

St. John was born about 345 in Antioch where the followers of Jesus were first called Christians (Acts 11:26). He was educated in law, but a desire to know the deeper truths led him to study

religion and theology under Diodore of Tarsus. Early in his spiritual studies he felt the call to the monastic life and, after the death of his mother, he left for the wilderness to spend four years at the feet of the learned ascetic Syros. He spent two years as a hermit, living alone in a cave in constant prayer, study, and fasting, and returned to Antioch in 380.

At the age of 35, St. John was ordained deacon and served under Flavian, Bishop of Antioch, who also ordained him priest in 386. During the years 386-398, St. John's efforts were directed at renewing the nominally Christian

city of Antioch. It was there that he delivered his "Homilies" on biblical books which established him as one of the greatest expositors of Scripture. His messages were always directly applicable to the concerns of daily life. His ability to practice what he preached is evident in his organization of charities that fed three thousand virgins and widows daily. His famous *On the Priesthood* remains a standard work on the pastoral and priestly ministry, stressing high standards of education, oratorical skill, and spirituality for priests of the Church.

Against his wishes, St. John was consecrated bishop and made Patriarch of Constantinople in 397. His relentless criticism of the opulence and immorality of the imperial court brought about a conspiracy, led by the court and his rival, Theophilus, Bishop of Alexandria, to remove him from authority. In 403 St. John was falsely accused, condemned, and removed from his See. Popular outcry led to his restoration, but his enemies forced a second banishment and he was exiled first to Antioch and later Pontus. From being forced to travel on foot in

severe weather he died on 14 September 407. As that date coincides with the Feast of the Exaltation of the Holy Cross, the feast of St. John Chrysostom is kept on the day that his remains were brought back to Constantinople and buried in the Church of the Holy Apostles. In the Western Church that day is reckoned as 27 January, and in the Eastern Church, 13 November.

St. John's fervent loyalty to the Word of God empowered him to speak pointedly and uncompromisingly against the spiritual and moral abuses of his day. The living heritage of St. John Chrysostom is immense. Anglicans remember him particularly for the prayer associated with his name and said at Daily Morning and Evening Prayer while the Divine Liturgy of the Eastern Church bears his name.

As one who lived and spoke the truth without regard for his personal comfort, who searched and interpreted the Word of God, proclaiming it with boldness and eloquence, he encourages us to be servants of the Word. As a man of spiritual and moral rectitude, St. John Chrysostom, the "golden-mouthed", offers us a profound example of the Christian life: —Taddled from *Concern*

That we feel close to God when we get away from it all and fail to feel close to God when we are in the thick of it all may be a mark of our sin, not our salvation. —A parish bulletin (Diocese of Nebraska)

WHOLENESS OF WORSHIP

THREE years ago I found my Father's House. I entered the Church through the door of the confessional. Through that channel, sins, worries, and fears which had remained with me for years, despite my own beseeching of God, evaporated when a priest, in the name of Christ, declared to me God's forgiveness (St. Matthew 18:18).

That was my first glorious glimpse of a special presence of Christ and the operation of His Spirit. I later encountered Him in the Eucharist, the Holy Unction for healing, and the community vows which uphold and teach the faith to baptized children until they can declare their own faith in Christ at Confirmation. Those and other services of the Church are steeped in Scripture, Spirit-led tradition, and the prayers of the Church Triumphant.

The rhythm of the Church's life—the Church Calendar—has become my own course for spiritual discipline. Advent, Christmas, Epiphany, Lent, Easter, and Pentecost are vehicles which every year carry congregations dramatically through the whole Gospel and life of Christ. The emphasis on the Christian year has not only greatly

increased my feeling of unity with those who have gone before in the faith, it has also heightened my spiritual understanding of who and what I am as a Christian.

I have found great satisfaction in worshipping God with my body as well as with my mind and spirit: kneeling before God and again in making the Sign of the Cross to announce that Christ is in my mind and on my lips and in my heart. The Old and New Testaments have come alive because of their relationship to liturgical celebrations.

Now, as then, incense rises up as prayer to God, bells are rung as a joyful noise, and the beauty and majesty of God are affirmed and offered back to Him, especially in the Eucharist. I have experienced abundant blessing behind and beyond those outward signs to the inward strength and grace available through God's Holy Spirit operating through His Church.

The Book of Common Prayer has become a mainstay in my devotional life. Its prayers are truly the prayers of Christ and His people. Scriptural readings, arranged daily for both morning and evening, guide me in reading annually through the Bible. Every

Sunday the sermon is based on an Epistle or the Gospel to provide common ground for corporate and individual growth.

God has used the Church in my life to renew and revitalize my worship and knowledge of Him. I have experienced His transcendence, His immanence, and His power revealed in so many ways through the many channels to Him that are provided by the Offices of the Church. Christ is nearer to me now than I ever thought He could be.

Thanks be to God that I realized the Christian freedom to choose an expression of worship through which I can grow ever closer to wholeness in my relationship to God and His people. —Taddled from an article by a University of Illinois Churchwoman



BASIC RETICENCE

MOST schools and colleges have speech departments in which they try to teach students to be effective communicators, to enunciate clearly, and so on.

We suggest an addition to their curriculum — a course to teach people when to keep still. It would do a lot to prepare students to keep

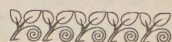
out of trouble during their lifetime. It could be called Silence 101, or perhaps Basic Reticence, or maybe Social Circumspection.

In our own experience, we have found that for every time we've regretted keeping still, there are about ten times that we've regretted speaking up. Much of our trouble in life is the result of having said something. Seldom does a closed mouth cause trouble.

In our non-speech course, we would explain the three most common reasons our words get us into trouble: we don't express exactly what we mean; we speak at the wrong moment; and people react not to what we said, but to what they thought we said.

We might quote, in our course, Thomas Carlyle: "Speech is great, but silence is greater," or Plutarch: "He can never speak well who knows not how to hold his peace."

We would send our students away with these maxims engraved on their minds: "To save face keep the lower half shut" and "closed mouth gathers no foot" —A parish bulletin (Diocese of Erie)



Joy, in its fulness, is pieced into the sky, but we can get our teeth into it and taste it now.
From *The Day Is At Hand*,
Arthur Lichtenberger

YOUNG PEOPLE AND THE CULTS

AMONG the young people who have joined religious cults (Hare Krishna, the Unification Church, The Way, and others) have been Anglicans — not just ones who have had little opportunity to understand their faith, but Anglicans who have regularly attended Church School and, after due preparation, were confirmed and admitted to the Holy Communion.

No doubt there are many reasons why the cults offer young people what they did not find in their own faith, but the most obvious one seems to be the way that we in the Church have dealt with our young people, especially in the last decade.

First of all, the cults demand allegiance: They do not approach young people as if they were fragile, as if they must be careful not to ask belief from them, but rather they demand complete acceptance of their "theologies"; they don't attempt to please young people — they demand that the young people please them.

All too often we have dealt with our young people with not a little hesitancy: we search for ways to please them, to give them liturgies that will meld into the secular culture; the teachings of the Church are not proclaimed but

offered in a way that suggests we hope young people may see some value in them.

Second, the cults demand something of those who join them: there is no effort to entertain them, or make them feel comfortable; they are required to serve, and you see them everywhere — at airports, bus stations, state welcome centers, on the streets of cities — selling publications of their cult, trying to convince others to join them: they must become evangelizers for the cult — it is not an option but an obligation — a duty.

Not only are our young people not taught in a way to gain their belief; they are not even asked to become apostles for the Faith. We continue trying to please them, to entertain them, but all too seldom do we ask them to serve.

Finally, the cults create a community of members. Not only are they told to accept the teachings of the cult, and to work for the cult, but they are dissuaded if they show any inclination to leave the cult by fellow members who will appeal to loyalty to the community.

The cults form a community of believers, draw people into it, and hold them within it by appeals to loyalty to the community, even if it

doesn't matter that the "theologies" are hardly convincing. Hare Krishna offers a philosophy alien to most American young people; the "Rev." Mr. Moon's Unification Church offers an almost irrational "theology" that demands acceptance of Mr. Moon as a God-like figure; The Way stresses that Jesus Christ is not God.

It is neither the theology nor the philosophy that draws young people to the cults: it is that what is offered is taught as if those who teach it believe it; and when new members are brought into the cult they are given something tangible to do; cult members are made to feel a loyalty to their new community and the "monitoring" by service assures that loyalty.

To combat the cults we must proclaim the Catholic faith of our Anglican heritage, we must teach by word and example as true believers, we must present the teachings of Jesus Christ boldly and forcefully; we must train our young people to become apostles for the faith and draw them into the living community of Christ — true believers. — Taddled from a parish bulletin (Diocese of Nebraska)

BOUNDEN DUTY

ONE OF the most prevalent ills of the Church today is the tendency to ignore the "authority" of the Church and to pretend that one can act upon one's own authority. Nowhere is this seen more clearly and sadly than in the matter of Sunday by Sunday attendance. The Church teaches that it is our "bounden duty . . . to worship God every Sunday in his Church" (except for illness, a duty of charity that cannot be abrogated or travelling so that one cannot attend). Somehow, people today pretend to themselves that it is not a sin to miss a Sunday and thus do not believe in the teaching authority of the Church. They have, in fact, the congregational type of thinking that gives to them their own self-governing and self-imposed rules. That is fine for congregationalism but it is altogether wrong for a person who at his baptism and confirmation made solemn vows to God. — Taddled from a parish priest in the Diocese of Dallas



*The Church is like a bank —
The more you put into it,
The more interest you have in it.*

— A parish bulletin (West Missouri)

THE BOOK OF COMMON PRAYER AND THE PROPOSED BOOK



(This is the fourth in a series of comparisons of the Book of Common Prayer [BCP] with the Proposed Prayer Book [PPB], the excerpts from which are photographically reproduced without editorial comment and, in the case of the PPB, by permission. ©1977 by Charles Mortimer Guilbert, Custodian of the Standard Book of Common Prayer. All rights reserved.)

The Collects, Epistles, and Gospels

To be used throughout the Year.

- ¶ *The Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.*
- ¶ *The Collect appointed for any Sunday or other Feast may be used at the Evening Service of the day before.*

ADVENT SEASON.

The First Sunday in Advent.

The Collect.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the

dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every day, after the other Collects in Advent, until Christmas Day.*

-BCP

First Sunday of Advent

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

-PPB

CHRISTMASTIDE.

The Nativity of our Lord, or the Birthday of Christ, commonly called Christmas Day.

[December 25.]

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. *Amen.*

¶ *This Collect is to be said daily throughout the Octave.*

¶ *If in any Church the Holy Communion be twice celebrated on Christmas Day, the following Collect, Epistle, and Gospel may be used at the first Communion.*

The Collect.

O GOD, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*
-BCP

The Nativity of Our Lord: Christmas Day December 25

O God, you make us glad by the yearly festival of the birth of your only Son Jesus Christ: Grant that we, who joyfully receive him as our Redeemer, may with sure confidence behold him when he comes to be our Judge; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

or this

O God, you have caused this holy night to shine with the brightness of the true Light: Grant that we, who have known the mystery of that Light on earth, may also enjoy him perfectly in heaven; where with you and the Holy Spirit he lives and reigns, one God, in glory everlasting. *Amen.*

or this

Almighty God, you have given your only-begotten Son to take our nature upon him, and to be born [this day] of a pure virgin: Grant that we, who have been born again and made your children by adoption and grace, may daily be renewed by your Holy Spirit; through our Lord Jesus Christ, to whom with you and the same Spirit be honor and glory, now and for ever. *Amen.*
-PPB

The Holy Innocents.

[December 28.]

The Collect.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.* -BCP

The Holy Innocents *December 28*

We remember today, O God, the slaughter of the holy innocents of Bethlehem by King Herod. Receive, we pray, into the arms of your mercy all innocent victims; and by your great might frustrate the designs of evil tyrants and establish your rule of justice, love, and peace; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.* -PPB

The Circumcision of Christ.

[January 1.]

The Collect.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.* -BCP

The Holy Name *January 1*

Eternal Father, you gave to your incarnate Son the holy name of Jesus to be the sign of our salvation: Plant in every heart, we pray, the love of him who is the Savior of the world, our Lord Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

-PPB

Apr. 25]

Saint Mark

Saint Mark the Evangelist.

[April 25.]

The Collect.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

-BCP

Saint Mark *April 25*

Almighty God, by the hand of Mark the evangelist you have given to your Church the Gospel of Jesus Christ the Son of God: We thank you for this witness, and pray that we may be firmly grounded in its truth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

-PPB



ASCENSIONTIDE.

The Ascension Day.

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

¶ *This Collect is to be said daily throughout the Octave.*

-BCP

Ascension Day

Almighty God, whose blessed Son our Savior Jesus Christ ascended far above all heavens that he might fill all things: Mercifully give us faith to perceive that, according to his promise, he abides with his Church on earth, even to the end of the ages; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

or this

Grant, we pray, Almighty God, that as we believe your only-begotten Son our Lord Jesus Christ to have ascended into heaven, so we may also in heart and mind there ascend, and with him continually dwell; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

-PPB

WHITSUNTIDE.

Pentecost, commonly called Whitsunday.

The Collect.

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a

right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

¶ *This Collect is to be said daily throughout Whitsun Week.*

-BCP

The Day of Pentecost: Whitsunday

When a Vigil of Pentecost is observed, it begins with the Service of Light, page 109 (substituting, if desired, the Gloria in excelsis for the Phos hilaron), and continues with the Salutation and Collect of the Day. Three or more of the appointed Lessons are read before the Gospel, each followed by a Psalm, Canticle, or hymn. Holy Baptism or Confirmation (beginning with the Presentation of the Candidates), or the Renewal of Baptismal Vows, page 292, follows the Sermon.

Almighty God, on this day you opened the way of eternal life to every race and nation by the promised gift of your Holy Spirit: Shed abroad this gift throughout the world by the preaching of the Gospel, that it may reach to the ends of the earth; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

or this

O God, who on this day taught the hearts of your faithful people by sending to them the light of your Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

-PPB



A PRAYER FOR THE WINTER EMBER DAYS

*Being the Wednesday, Friday, and Saturday
after the Third Sunday in Advent, or, respectively,
in this Year of Grace, 20, 22, and 23 December*

ALMIGHTY God, the giver of all good gifts, who of thy divine providence has appointed divers Orders in thy Church; Give grace, we humbly beseech thee, to all those who are called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

CHRISTIAN MARRIAGE

THE dockets of divorce courts are jammed these days with petitions for divorce. As many Christians are seeking divorce as anybody else, which might lead one to conclude that there is something wrong with Christian marriage. Contrary to popular opinion, a Christian marriage is not merely a marriage which takes place in the Church. The real and only major difference between Christian marriage and secular marriage is Christ.

A secular marriage seeks to unite bride and groom on the basis of their love for each other: A Chris-

tian marriage seeks to unite bride and groom on the basis of their mutual love of Christ.

There are two parties to a secular marriage — one bride and one groom: There are three parties to a Christian marriage — bride, groom, and Christ.

When the bond of love in a secular marriage is broken, there is no place to look for aid. Friends choose sides, and are apt to tell you what they think you want to hear, "You're still young — you can marry again." Secular marriage counsellors are prone to help

divorced people “rediscover themselves — live productive lives — help the children adjust”, rather than help a couple through their problems.

In Christian marriage when the bond of love between bride and groom is broken, Christ remains faithful, calling the couple back to unity with Him, calling them to mutual repentance and mutual forgiveness.

The problem in understanding Christian marriage is not that it is so complicated, but that it is so simple. While it is natural to get married, it is not natural for one man and one woman to marry and stay married for a lifetime. That is supernatural.

The ideal of a supernatural monogamous union comes out of the Judaeo-Christian tradition.

Christianity seeks to exalt the natural to the supernatural. The problems begin to appear when

couples go naturally about what is really a supernatural affair!

Marriage, whether secular or Christian, is a response to a call. Secularists respond to all sorts of calls, none of which is strong enough to keep them together: human love, lust, loneliness, companionship, local custom, propriety, the desire for children.

To lose faith in a spouse is to lose faith in God, for God is the mediator of love in a Christian marriage. While divorce may be possible, divorce is unthinkable for a couple united in God.

The Christian responds to a call from God. Christian marriage is a vocation. Its purpose is to make two persons one in Christ, so that they may be elevated and exalted with Christ.

It is a high calling, and the gates of hell cannot prevail against it. —A parish bulletin (Diocese of Dallas)

ACCORDING TO —

- *Christian World*: Leaders of the Greek Orthodox Church in Great Britain have reacted strongly to the Lambeth Bishops' decision to accept that some Anglican Churches may ordain women while others do not. To Greek Orthodox leaders in Britain, this means that future

unity talks with Anglicans will be nothing more than “an academic and informatory exercise”.

- The Archbishop of Canterbury: One of the most urgent functions of the Church today is to proclaim that it is possible for a nation, as for an individual, to progress

materially and regress spiritually; to gain the world and lose the soul; to reach the moon and have hell on earth; to know a great deal, and be very foolish; to have a house well furnished, and a mind like a sewer; to feed, clothe, and educate our children, yet so neglect their spiritual welfare as to set their feet on the path to destruction; to be so broad-minded as to be utterly shallow; to be so "with it" as to be without Him; to refuse the absolutes of God's law, and land in the sands of moral chaos.

- The National Council of Teachers of English newsletter: In doublespeak [the successor in the 70s to Maury Maverick's "gobbledegook" of the 30s], a "combat emplacement evacuator" is a shovel, a "personal preservation flotation device" is a life saver, and to execute is to "terminate with extreme prejudice". The Council's Committee on Public Doublespeak annually gives awards for the most glaring examples of doublespeak and publishes a newsletter on the subject.

- A statement to the Lambeth Conference from representatives of the Orthodox Church: If the Anglicans continue to ordain women to the priesthood, it will have a decisively negative effect on the issue of the recognition of Anglican Orders. Those Orthodox Churches which have partially or provisionally recognized Anglican

Orders did so on the ground that the Anglican Church has preserved the apostolic succession; and the apostolic succession is not merely continuity in the outward laying-on of hands, but signifies continuity in apostolic faith and spiritual life. By ordaining women, Anglicans would sever themselves from this continuity, and so any existing acts of recognition by the Orthodox would have to be reconsidered.

- The Episcopal Women's Caucus: Seventy-three of 113 priestesses in the Church are serving in "church-related" positions; of the 93 women actively involved in parish ministry thirteen — ten "priests" and three "deacons" — are in charge of congregations.

- *Church Times* (London): A leading Orthodox Churchman [Archbishop Athenagoras, Metropolitan of Thyatira and Great Britain) has urged the Lambeth Conference to acquire "an authoritative status" so that it can impose a uniform discipline on the Anglican Communion as a whole.

- The Bishop of Eau Claire: I don't think a Christian can swear obedience only in things that are "lawful and honest". The action of the General Convention in 1976 [i.e., authorizing the ordination of women] was not lawful, because it ignored the provisions of the Constitution. It was not "honest" because it arrogated to the Convention the right to decide on

matter that cannot be decided by a small splinter of the Catholic Church — the right to change the conditions of the Catholic Priesthood.

- A Canadian Professor of Liturgics and Church History: Liturgy is not primarily a meeting, or a social gathering, or a time or act designed to generate good feeling or happiness — it is, rather, the time and act of offering ourselves to God, corporately. Clearly, there are social, oftentimes emotionally beneficial consequences to our liturgical life, and they are not to be disparaged, but they are secondary aspects, subordinate to our worship of God. We worship God, known

to us in Jesus Christ, because He is — and for no other reason. All else is secondary.

- A parish priest in the Diocese of Central Florida: The relationship between pastor and congregation is a unique one in modern life. He is completely dependent upon their esteem for his effectiveness. He has no authority except what their affection allows, which he must risk again and again when denouncing sin and calling people to God's way. They must trust him enough to let him speak the truth as he understands it and still receive him as a friend in the hours of their need. Nowhere outside the family is love put to stronger tests.



I HAD SOMEONE SUGGEST THAT
"GOD REST YE MERRY, GENTLEMEN" BE
CHANGED TO "GOD REST YE MERRY, GENTLEPERSONS"



FRED
POPE
J

CREAM OF THE CROP

NEVER before has the Episcopal Book Club been able to introduce to its members two excellent books on the spiritual life in successive seasons — the Simon Tugwell book, *Prayer in Practice*, the summer selection, and now *The Use of Praying*, by J. Neville Ward. Father Tugwell, it will be remembered, is a Roman Catholic, and Mr. Ward is a Methodist minister in England, but both men are thoroughly acquainted with the best of Catholic spirituality throughout the ages — a fact that will be apparent to and please especially Anglicans.

The Methodist Movement in England, unlike its counterpart in the United States, adhered strictly to John Wesley's sound Anglican Churchmanship, based on the sacramental life together with spiritual discipline, although it lost Apostolic Succession. Many consider Wesley a precursor of the Oxford Movement in England. Mr. Ward shows himself a true spiritual disciple of Wesley and a master of ascetical theology in the best Anglican tradition.

Based on some 1967 lectures, *The Use of Praying* stems from Mr. Ward's teaching and preaching during his thirty years in the circuit

ministry. He gratefully acknowledges a wide variety of influences in his own spiritual development, chief among them D. Z. Phillips (*The Concept of Prayer*), Dostoyevsky, and Simone Weil. Another debt of gratitude goes "to the Society of St. John the Evangelist at Oxford who for many years have most kindly welcomed me for my annual Retreat and given me continuing spiritual counsel. Their



community house in Marston Street is one of the places where it has seemed to me to be easy to pray.'

Of particular value is Mr. Ward's appeal to the experience of the saints throughout the ages for his own insight into the spiritual life.

Reading *The Use of Praying* provides the opportunity to be with a master of the spiritual life who uses the wisdom of contemporary psychology as a tool of counselling.

Mr. Ward's teaching can best be summed up in his own words: "The purpose of prayer is to help one to love. The praying itself 'exercise towards' loving, reflection on what God and life and love are as understood in the Christian tradition. God's purpose is

bring about that fulfillment of life. Life is God's fulfilling His purpose and doing so in love and by love."

That is the essence of *The Use of Praying*.

[*The Use of Praying* is published in the United States by Oxford University Press, 200 Madison Avenue, New York City 10016, \$7.95; EBC members' price, \$6.48, including postage and handling. See coupon on following page.]

BURIALS

† Edgar Bergen, 75, America's favorite ventriloquist, who, a few days before his death told an audience, "Every act has a beginning and an end and now it's time for me to pack up my jokes and my friends"; from All Saints' Church, Beverly Hills, in the Diocese of Los Angeles.

† Julian Victor Langmead Casserley, 68, distinguished London-born and -educated theologian and author, priested in 1934 in England, Professor of Dogmatic Theology (1952-1960) at General Theological Seminary in New York City, and from 1960 until his retirement in 1975, Professor of Philosophy and Theology at Seabury-Western Theological Semi-

nary, Evanston, Illinois; from Christ Church, Portsmouth, in the Diocese of Maine.

† Seering John Matthews, 78, a priest since 1926, an RAF chaplain in India during World War II, and consecrated Bishop of Carpentaria in 1960, which jurisdiction he held until his retirement in 1968; in Australia.

† Ernest Robert Breech, 81, Missouri-born and -educated son of a blacksmith, who worked in his father's shop as a boy, and who later became a certified public accountant (he received a gold medal for achieving the highest grade in the Illinois examination for CPA in 1921) and, eventually, Chairman of the Board of the Bendix Aviation Corporation (1942-1946), the Ford Motor Company (1955-1960), and Trans World Airlines (1961-1969); from Christ Church, Cranbrook, in Bloomfield Hills, in the Diocese of Michigan.

† Grosvenor Miles, priested in 1933 and consecrated Assistant Bishop in Madagascar five years later, and most recently a member of the Bush Brotherhood of St. Barnabas and Assistant Bishop of North Queensland; in Australia.

† Obadiah Kariuki, one of the first two African bishops to be consecrated (in 1955) for the Church in Kenya, a priest since 1942, and most recently Bishop of Mount Kenya South; in Africa.



AN INVITATION FROM THE EBC



ENROLL me as a member of the Episcopal Book Club. I understand that (a) four times a year, near the Ember Days, I shall receive a book about some phase of the Church's life and teaching, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival—otherwise I am to pay for it by the end of the month, and (d) I may cancel my membership in the EBC at any time by giving due notice to the Club.

- ☐ I am enclosing \$20.00 in advance payment for four seasons, with the understanding that at the end of that period I may (1) repeat the advance payment, (2) continue my membership on a season-to-season basis, or (3) tell the Club to cancel my membership.
- ☐ Bill me for each season's book when it is mailed.



- ☐ Begin my membership by sending me the selection, *The Use of Praying*.

By paying for four seasons in advance, the book will cost me, as a member, only \$5.00, otherwise the selection will be billed to me at \$6.48, the EBC special price.

If I should not wish to keep the current selection, I may return it for credit (within ten days after its arrival)—as I may do with any EBC selection.

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PLEASE PRINT

DEACON AND MARTYR

SAINT Vincent, a native of Huesca, Spain, was instructed and ordered deacon by Valerius, Bishop of Saragossa. In 304 he and his bishop were arrested and brought before Dacian, Roman governor of Spain, who quite willingly and vigorously persecuted Christians in obedience to the edicts of the Emperors Diocletian and Maximian. In the interrogation that preceded his torture and death,

The symbol for St. Vincent includes the gridiron, instrument of his torture and emblematic of his martyrdom, and the dalmatic to represent the diaconate. — Illustration from *Saints, Signs and Symbols* (Morehouse-Barlow)



everything for the true God and that in such a cause they could pay no heed either to threats or promises," Dacian contented himself with ordering Valerius banished, but tortured St. Vincent in the cruelest manner that could be devised. He was successively stretched upon the rack, torn with iron hooks, roasted on an iron grill over an open fire, and then set in wooden stocks in a dungeon, but remained steadfast in the Faith and radiated an inner joy that astounded and infuriated his tormentors. He did not die until, finally, he was placed upon a soft bed.

The supposed relics of St. Vincent were discovered at Valencia in 855 and taken in 863 to the Benedictine Abbey in Languedoc, France. Because of his diaconal ministry he has been a favorite patron for guilds of acolytes. His suffering and martyrdom are commemorated on 22 January. — From various sources

ALMIGHTY and everlasting God, who didst strengthen thy blessed Martyr Vincent with the virtue of constancy in faith and truth: Grant us in like manner for love of thee to despise the riches of this world, and to fear none of its adversities; through Jesus Christ our Lord. *Amen.*

THE HILLSPEAK CALENDAR



THIS calendar is followed in St. Mark's Chapel, Hillspeak, and is here presented with the thought that it may be of use to others, both priests and people (consult your parish bulletin for the schedule of services in your own parish). The order is that of the Book of Common Prayer, and its days are indicated in *italics*; incorporated are certain other days, most of which have been proposed by the Standing Liturgical Commission; the color proper for each day is indicated by initial and in parentheses. All Fridays in the year (except Christmas Day and the Epiphany, or any Friday which may intervene between those feasts) are days of abstinence.

DECEMBER

- 24 Su *The Fourth Sunday in Advent* (v)
- 25 Mo *The Nativity of Our Lord, commonly called Christmas Day* (w)
- 26 Tu *Saint Stephen, Deacon and Martyr* (r)
- 27 We *Saint John, Apostle and Evangelist* (w)
- 28 Th *The Holy Innocents* (r)
- 29 Fr *Saint Thomas of Canterbury* (r)
- 31 Su *The First Sunday after Christmas* (w)

JANUARY

- 1 Mo *The Circumcision of Christ* (w)
- 6 Sa *The Epiphany, or the Manifestation of Christ to the Gentiles* (w)
- 7 Su *The First Sunday after the Epiphany* (w)
- 10 We William Laud, Archbishop of Canterbury (r)
- 13 Sa *Saint Hilary, Bishop of Poitiers* (w)
- 14 Su *The Second Sunday after the Epiphany* (w)
- 17 We *Saint Antony, Abbot in Egypt* (w)
- 18 Th *The Confession of Saint Peter* (w)
- 19 Fr *Saint Wulfstan, Bishop of Worcester* (w)
- 20 Sa *Saint Fabian, Bishop and Martyr of Rome* (r)
- 21 Su *The Third Sunday after the Epiphany* (w)
- 22 Mo *Saint Vincent, Deacon of Saragossa, and Martyr* (r)
- 23 Tu *Saint Agnes, Martyr at Rome* (r) (transferred from 21 January)
- 25 Th *The Conversion of Saint Paul* (w)
- 26 Fr *Saints Timothy and Titus, Companions of Saint Paul* (r)
- 27 Sa *Saint John Chrysostom, Bishop of Constantinople* (w)

- 28 Su *The Fourth Sunday after the Epiphany* (w)
 29 Mo Saint Thomas Aquinas, Priest and Friar (w) (transferred from 28 January)
 30 Tu Saint Charles, King and Martyr (r)

FEBRUARY

- 2 Fr *The Presentation of Christ in the Temple, commonly called The Purification of Saint Mary the Virgin* (w)
 3 Sa Saint Anskar, Archbishop of Hamburg, Missionary to Denmark and Sweden (w)
 4 Su *The Fifth Sunday after the Epiphany* (w)
 5 Mo The Martyrs of Japan (r)
 6 Tu Cornelius the Centurion (w) (transferred from 4 February)
 11 Su *The Sunday called Septuagesima* (w)
 14 We Saints Cyril and Methodius, Monk, and Bishop, Missionaries to the Slavs (w)
 15 Th Thomas Bray, Priest and Missionary (w)
 18 Su *The Sunday called Sexagesima* (w)
 23 Fr Saint Polycarp, Bishop and Martyr of Smyrna (r)
 24 Sa *Saint Matthias the Apostle* (r)
 25 Su *The Sunday called Quinquagesima* (w)
 27 Tu George Herbert, Priest (w)
 28 We *The first day of Lent, commonly called Ash Wednesday* (v)

MARCH

- 1 Th Saint David, Bishop of Menevia, Wales (w)
 2 Fr Saint Chad, Bishop of Lichfield (w)
 3 Sa John and Charles Wesley, Priests (w)
 4 Su *The First Sunday in Lent* (v)
 7 We *Ember Day* (v)
 8 Th Saint Peipetua and Her Companions, Martyrs at Carthage (r) (transferred from 7 March)
 9 Fr *Ember Day* (v)
 10 Sa *Ember Day* (v)
 11 Su *The Second Sunday in Lent* (v)
 12 Mo Saint Gregory the Great, Bishop of Rome (w)
 13 Tu Saint Gregory, Bishop of Nyssa (w)
 17 Sa Saint Patrick, Bishop and Missionary of Ireland (w)
 18 Su *The Third Sunday in Lent* (v)
 19 Mo Saint Joseph (w)
 20 Tu Saint Cuthbert, Bishop of Lindisfarne (w)
 21 We Thomas Ken, Bishop of Bath and Wells (w)
 22 Th James De Koven, Priest (w)
 23 Fr Saint Gregory the Illuminator, Bishop and Missionary of Armenia (w)
 24 Sa Saint Cyril, Bishop of Jerusalem (w) (transferred from 18 March)
 25 Su *The Fourth Sunday in Lent* (v)

(To be continued)

In 1644, under Oliver Cromwell's regime, the observance of Christmas was forbidden by an Act of Parliament.

—Quebec Diocesan Gazette



DEPARTMENTS



AIR CONDITIONED THEOLOGY

□ You may recall that in last week's bulletin I announced that during the hot months we would not have mid-week services because of the expense of cooling the church. Well, the reactions varied from the resounding silence of apathy; through the supportive "Makes good sense", to those who went on the offensive, albeit ever so gently, and asked, "What did we do before air conditioning?" and, not so gently, "What kind of theology is that?"

The apathy was expected, if regrettable; the supportive ones were kind; but, upon reflection, those who went on the attack were right. We will resume mid-week services — without air conditioning. — Taddled from a parish bulletin (Diocese of Arkansas)

MAKES THE HEART GLAD

□ To read in a recent issue of *The New Yorker* that "the strangest, most fascinating theatrical hit in London" is a solo recitative, spoken from memory, of the entire Gospel according to St. Mark (the King James Version) which many evenings was so completely sold out that those "who could not get

in were accommodated in the foyer [of the theatre], to watch on closed-circuit television." According to the magazine, "It is a moving, unforgettable evening, and its tremendous popular success, considering the constant lament of the older generation about the largely Godless Britain of today, is interesting."

□ To read in a parish treasurer's report: Our parish survives, in fact, flourishes, because of the systematic, generous support of its members.

MAKES THE HEART SAD

□ To read in a letter from a Churchwoman that in a parish in the Diocese of Massachusetts: for two different weekends in July and [later] for three weeks straight there [were] no celebrations of the Eucharist at all, on the decision of the Finance Committee which decided that during the rector's vacation it would economize by having Morning Prayer read by the parish's lay readers.

□ To read in a letter from a parish priest in Alabama that in a college class final exam on "the Development of Western Civilization," eight out of 22 students made the

multiple choice that St. Bede was the author of the Old Testament — one of those eight teaches a Sunday school class.

MAKES THE HEART GLAD AND SAD

□ To read in *Rapidas in English*, the newsletter of the Church in Central and South America, that "A special synod of the Episcopal Church of Brazil rejected a motion that would have permitted the ordination of women to the priesthood. Although five of the six bishops supported the measure, it was unable to gain the canonical majority needed in the clerical and lay orders."

FOR THE RECORD

□ The organist for St. Mark's Parish, San Antonio, in the Diocese of West Texas, owns his own church. When the little Methodist church in the Kansas country town where he grew up came on the auctioneer's block he was the successful bidder.

□ Bishops of the Anglican Communion at the Lambeth Conference refused to recommend a five-year moratorium on ordaining any more women to the priesthood but did recommend to member Churches that no decision should be taken to go ahead with the consecration of women bishops until there is further consultation, because of the special place of the bishop as a focus of unity in the

Church. By a vote of 316 to 37, with seventeen abstentions, the bishops carefully avoided any pronouncement on the rights or wrongs of women priests. The Conference strongly asserted that diversity of ministry, even on such a controversial issue, is acceptable within the Anglican Church. —Diocesan Press Service

□ The Church of Uganda, with three-and-a-half million Anglicans, has more adult than infant baptisms, and more confirmations annually than the Church of England. —A parish bulletin (Diocese of Arkansas)

□ William Lawrence, VII Bishop of Massachusetts (1893-1927) thought up the idea of a Church Pension Fund and talked J. Pierpont Morgan, Sr. into helping him raise \$5 million to get it going. The General Convention of 1913 established the Fund and it began operation on St. David's Day four years later. The first of its many affiliated companies was established in 1918 — the Church Hymnal Corporation. By 1930 pensions had been increased to 60% more than original guaranteed levels; by 1940 assets totaled \$35 million; the benefits paid out for the year 1953 came to \$2.7 million; and when the Fund observed its 50th anniversary in 1967 it had assets of \$186 million and had paid out benefits that totaled \$100 million. On its 60th anniversary, the Fund had

assets of \$331 million and paid out benefits of more than \$1 million a month. Half of the Fund's income (\$22.9 million) is provided by assessment: each parish pays 18% of its priest's combined salary, housing and utility allowances; the priest pays nothing. Another \$17.8 million comes from income on investments; the remaining \$3.9 million from investment gains.

AMEN

□ I was thinking about the *Venite, exultemus Domino*, "O worship the Lord in the beauty of holiness" — and it struck me, that is exactly what is absent from so many of today's services . . . —A letter from a Churchwoman

CART BEFORE THE HORSE

□ Several weeks ago I spent a week . . . in the Adirondack Mountains [and] drove thirteen miles to attend church. I found myself uncomfortable there. As I was praying before the Eucharist, I noticed there seemed to be a great deal of talking going on, with its volume increasing by the moment. The church has an enclosed foyer adjoining the nave where the congregation carries on a social hour before the service. As a result, the voices of more than fifty people (the rector's being prominent) created a din that made it almost impossible to prepare oneself to receive. The noise lasted until the

rector was about to start celebrating . . . after the Eucharist . . . I expected to be greeted by some of the parishioners and at least asked who I was. All I got was a perfunctory handshake from the rector and out the door I was pushed. —A letter from a young Churchman

HOW'S THAT AGAIN?

□ The Occupational Safety and Health Administration (OSHA) rulebook defines an exit as "that portion of a means of egress which is separated from all other spaces of the building or structure by construction of equipment as required in this sub-part to provide a protected way of travel to the exit discharge."

The rulebook then clarifies "means of egress" as "a continuous and unobstructed way of exit travel from any point in a building or structure to a public way and consists of three separate and distinct parts: the way of exit access, the exit, and the way of exit discharge." —*The Kansas City Times*

OUR VOCATION

□ Whatever your vocation, if you are sincerely determined to respond to it as a disciple of Jesus Christ, He will never fail you or forsake you. His promises hold good, and they have been abundantly tested. His way of life, however, is no way of escape. He allows no escape

from the stress and tension to which the good life is inevitably exposed in an evil world. Through the guiding influence of His Spirit, however, He will enable you to wrestle with bewilderment and to win clear insight, and, albeit through much trial and tribulation, by the way of the Cross, to master the problems with which you will have to deal. — Alec Vidler in *God's Demand and Man's Response*

CORRECTION CORNER

□ When TAD reported that George Frederic Jackson had retired as Diocesan and Metropolitan in the Canadian Church, it was correct as far as it went, but, in fact, Bishop Jackson “retired” to a new jurisdiction: as Bishop-Ordinary to the Canadian

Forces so that his new “see” includes all Canadian Forces bases in Canada and overseas.

□ Although TAD’s spelling of the title of Oxford University Press’ first book is the same as that in the article from which the TAD item came, TAD’s Latin scholar in resi-

dence confirms, as readers pointed out, that the correctly spelled title of that first book is EXPOSITIO SANCTI HEIRONYMI IN SYMBOLUM APOSTOLORUM.

□ A sharp-eyed TAD and Lewis Carroll reader in Florida called our hand on this one: Alice’s tea-time companion, the Hatter, was not mad — but the Managing Editor and Copy Boy who let that error slip by is — just as mad as a March Hare!

□ The Spanish Armada’s disastrous attempt to destroy the British fleet occurred, not in 1558, but in 1588. Our thanks to the many TAD readers who called our attention to that thirty-year discrepancy.

□ Stuart Hall, Staunton, in the Diocese of Southwestern Virginia, is not a girls’ and boys’ day school, but a girls’ boarding and day school.

□ The name of the XI Bishop of Connecticut, Morgan Porteus, is so spelled.

GOOD QUESTIONS

□ What would you think of a family where the children had little to do with each other day in and day out, where illness and distress among brothers and sisters were ignored, where all didn’t bother to come together even for Sunday dinner, and where they let days (and even weeks) go by without speaking to their father and listening to what he had to say to



them? What kind of family would behave like that? Could it be a church family? — A parish priest in the Diocese of Eau Claire

THANK YOU, MA'AM

□ Enclosed is a birthday check to help you celebrate your 25th anniversary and the 34th anniversary of my 37th birthday. — A letter from a Churchwoman in South America

THOUGHTFUL

□ Because of the possibility of a nationwide postal strike late in July, the Church Pension Fund mailed its August checks in mid-July.

VICTORY

□ To surrender the will, to humble the pride, to become like a little child; to believe in the unseen; to know that there is another world than that about us, to enter it by Baptism, to live in it by the Holy Communion; to be guided by the voice and hand of an invisible Master; to be drawn nearer and nearer to that blessed Home of which death is only the portal; to see the solemn pageant of the world's great activities go marching by as in a spectacle; to be in it, yet far above it; to despise none of its beauty or goodness or excellence, and yet to have the life hid with Christ in God; above its din and noise, to hear celestial harmonies;

in the midst of its hurry and bustle, to be at peace; to care neither for its honors nor its persecutions; sober in prosperity, patient and resigned in adversity, at rest in life, at rest in death, one with Christ forever — that is the Victory that overcometh the world, even our faith! — From a sermon by James DeKoven (1831-1879)

FORTH & BACK

□ From a parish bulletin: There will not be a Wednesday service this week, that is on July 5th, because of the long 4th weekend.

Wonder what happens there when the 4th falls on Sunday?

□ In discussing whether or not to retain Hymn 205, the IV Bishop of Oklahoma, a member of the Standing Commission on Church Music, pointing out verse two of the hymn, "See now thy children, making intercession . . .", commented, according to the Diocesan Press Service, "Look at us on our knees in church playing holy."

Maybe if we had spent a little more time on our knees in church the Church would be in a better state.

CHOSEN FEW

□ At a diocesan convention, three Churchwomen were vying for sympathy for their dwindling congregations. Said the first, "The attendance at church on Sunday is often only thirty." Countered the

second, "On Sunday we often have fewer than ten." The third commented modestly, "When our rector says, 'Dearly beloved', it makes me blush." —Taddled from a parish bulletin (Diocese of New Jersey)

A COMMITTEEMAN'S COMMITTEE

□ In an effort to involve more of the membership in the committee structure of the College Sports Information Directors of America, the Future of CSIDA Committee has initiated a Committee on Committees subcommittee. —*The Kansas City Times*

NO KIDDING

□ No action was taken [at the most recent Lambeth Conference] on a resolution affirming the primary task of the Church. The resolution was tabled twice and not considered again, primarily because of lack of time. —Diocesan Press Service

OLD, BUT APT

□ In return for use of the parish hall, the craft group would pledge a regular amount for each member to cover heat and lights. The pledge would be a regular donation, similar to the weakly offering now collected. —Quoted in a parish bulletin (Diocese of Arkansas)



TINKERING LITURGIOLOGISTS

LITURGICAL experts not long ago revised the Lord's Prayer so that the familiar phrase, "Lead us not into temptation" became "Do not put us to the time of trial".

There were protests against the change, perhaps because it suggests magistrates' courts, suspended sentences, and so on. So the experts have now re-revised the Lord's Prayer. The phrase now reads: "Let us not be led into temptation."

That tinkering should stop. Either the experts should put away their hurt pride and go back to "Lead us not into temptation", or they should go the whole way in reform and adopt the Bishop of



Bevindon's version: "Hopefully, we shall not find ourselves in a situation where we may fail to adjust meaningfully to our environment." —Peter Simple in the *Daily Telegraph* (London)

WHEN AND HOW THE ANGLICAN CHURCH

Part VI in a series of reprints from a pamphlet of the same name compiled by Lewis Kirby, edited by Louis Foley, and published by Highlights, Kalamazoo, Michigan. The pamphlet, commissioned by St. Luke's Parish, Kalamazoo, is no longer in print nor is it available from the parish.

AFTER James I died in 1625, the throne was occupied by his son, Charles I, considered one of the most moral and religious men ever to rule England. His idea of reigning, however, was that of a benevolent autocrat — holding the power in his own hands; he was not disposed to tolerate interference from Parliament. After many disagreements over a period of some years, he sent its members home, and for about eleven years he ruled without them. When finally he was compelled to summon that body again, he found himself confronted with a Puritan majority because many Churchmen were siding with the Puritans politically in opposition to the King's autocratic rule.

The Puritans were fighting the historic Church of England in a most dangerous way — attacking it not from the outside but from within. Instead of leaving the Church, they remained in it as a party of protest and sought to

control its course. While they occupied Anglican churches, they considered it their privilege to depart from the established forms of worship as they might see fit. William Laud, the Archbishop of Canterbury, made many enemies among them because he insisted upon maintaining certain customary ways of worship: in Anglican churches where the Puritans had removed the altars, he had them put back in place; parishioners were asked to kneel for prayers and for the reception of the Blessed Sacrament which the Puritans disliked to do; the priests were ordered to restore the service according to the Book of Common Prayer, which the Puritans did not feel was binding upon them. The time came, however, when the Puritans gained control of the government, and they had the Church of England completely at their mercy. They used their political power not to secure "religious liberty" or any kind of

“toleration”, but to destroy all forms of worship except such as they wished for themselves.

They proceeded to make the Church over according to their own ideas. They did away with the episcopacy, sent bishops to prison, and put several thousand clergymen out of their parishes — leaving some in abject poverty. The church positions thus vacated were taken over by Puritan preachers — most of whom had no theological training; many had little education of any kind. They changed the forms of worship to suit their tastes. Instead of the services of the Book of Common Prayer, which they rejected, they preferred much preaching and extemporaneous devotions. Even in the home, use of the Prayer Book was made punishable by fines and imprisonment. Marriages in churches were prohibited, and the dead were buried without religious ceremony.

In their extreme hatred of everything which seemed to them in any way Roman, the fact that anything was used by the Roman Church was, to the Puritans, a completely sufficient reason for not using it. They opposed prayers or liturgy in which they thought there was any resemblance to Roman forms of worship. The Puritans officially abolished the celebration of Christmas. On the morning of 25 December, heralds would go through the streets clanging bells

and proclaiming “No Christmas, No Christmas!” They called it a popish celebration, and many of them disliked the name of Christmas — Christ’s Mass — because they hated any reference to the Mass. Aside from the fact that the Eucharist (which did not come to be called the “mass” until the fourth or fifth century) was the fundamental and well-nigh only service of the early Apostolic Church, such an attitude showed ignorance of the history of the word in English. It had, in fact, been widely used in the loose meaning of a religious service of almost any regular kind, as for instance in Lammas, or Loaf-Mass, the “feast of the loaf” or harvest festival. When fifteenth-century ballads speak of Robin Hood as having “three masses” before he sat down to eat (though no priest was present), we may be sure that only some form of prayers could have been meant.

Anyhow, the mere name is not important (it comes from the final word of dismissal spoken by the priest to the congregation at the end of the Latin service), but the Puritans took names very seriously. In christening their children (they disliked baptism in the Church) they avoided all the names of Christian saints such as all of Christendom traditionally had used through the centuries, and chose, rather, Hebrew names out of the

Old Testament, even those of very obscure Biblical characters. Anything that represented the customary usage of the Church was replaced by something as different as possible. Since churches had always been as beautiful as men knew how to make them, now they were made plain or ugly.

Church buildings were desecrated. The Puritans destroyed altars, organs, baptismal fonts, paintings, statues, and stained glass windows. They destroyed many tombs of bishops and kings, and historical monuments which had been placed in churches. They even went so far as to tear up ornamental floors and pavements. Especially, it seems, they loathed the age-old Christian symbol of the Cross of Christ. They took down the crosses from church spires, many Puritans declaring that "every building with a spire and a cross bears the mark of the beast, and every place thus marked is the seat of idolatry." The extremes to which they went in their fanatical negative zeal are hard to explain as things done in the name of religion — supposedly the Christian religion.

Archbishop Laud was imprisoned and, after being confined for three years, he was brought to trial but his accusers could present no evidence to prove the "treason" with which he was charged. The Puritans, however, bent upon

revenge, brought other charges and finally had him beheaded on 10 January 1645. Four years later, Charles I was beheaded — both could have saved their lives by deserting their Church.

Even before the execution of Charles, the real Puritan movement had begun to break down. The Independents, under Oliver Cromwell, took the lead. Colonel Pride marched a company of soldiers into the House of Commons and forcibly ejected Calvinists and other members in what came to be called "Pride's Purge". Later some fifty Independents put an end to negotiations with the King, and Cromwell had him beheaded in 1649. For the following ten years England was under a military dictatorship, Cromwell assuming the title of Lord Protector of the Commonwealth in 1653. When Oliver Cromwell died in 1658, his son Richard succeeded him, but was later forced to resign. Most of the English people had had quite enough of puritanism and longed for a change. When Charles II, son of Charles I, came to the throne in 1660 he was welcomed by his subjects with the warmest enthusiasm.

While the Puritans were in power, eighteen bishops died in prison or in exile. With the Restoration, eight bishops who had lived through the Commonwealth were returned to their sees. Surviv

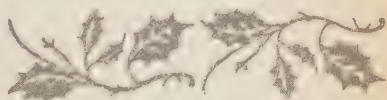
ors among the Anglican clergy, whom the Puritans had ejected were restored to their parishes. Many Puritan ministers, however, were not removed but were allowed to remain after receiving priestly ordination and agreeing to use faithfully the Book of Common Prayer. Parliament legislated to protect Anglican churches against further interference by the Puritans, many of whom withdrew into non-conformist bodies of their own.

Charles II died in 1685, and his brother, James II, who succeeded him, soon brought about a crisis. James had lived a number of years in France and Spain, and had become an avowed adherent of the Roman Church. He came to the throne with the definite aim of restoring the Roman Church in England, and he did all that he could to that end: he had Romanist judges appointed to the bench, Romanist teachers in the schools and universities, Romanist officers in the army and in other public positions. It was not long, however, until the people of the nation were aroused to resentment by this policy and they began to show their antagonism more and more openly. When seven bishops, who had been sent to the Tower of London for opposing the King, were soon afterward released, churchmen and non-conformists alike received the news of their

release with great joy. After only three years (1685-1688), James fled the country to escape the wrath of his subjects. In the "Bloodless Revolution of 1688", William, Prince of Orange, and Mary, daughter of James, became King and Queen of England. In 1689, now that Puritan interference was no longer feared, Parliament passed the Act of Toleration, but Romanists, Unitarians, and Jews were still subject to certain legal restrictions.

Anne, another daughter of James II, became Queen of England in 1701 and reigned for twelve years. She was interested in the welfare of the Anglican Church in America, and in 1705 presented Queen's Farm, now in the heart of Manhattan, to Trinity Church. A few years later, plans were being made to consecrate four resident bishops for the churches in America, but they were interrupted by her death.

(To be continued)



TAKES TWO TO TANGO

From a schoolboy's essay on Johann Sebastian Bach: Johann Sebastian Bach was a most prolific composer. He was the father of twenty children. In his spare time he practiced in the attic on a spinster. — A parish bulletin

CHRIST'S

It isn't Christ who's been left out of Christmas;

It is we who left His season long ago.

We traded Him, with shepherds at His manger,

For tinsel, lighted trees, and mistletoe.

We traded Advent's quiet preparation

For frantic shopping trips to all the stores;

We let our gifts and giving come between us

And that Blessed Gift who cleanses and restores.

We took a grand old saint, removed his mitre,

And dressed him up in comic red and white,

And raised him to a place never sought for,

And sent him riding high across the night.

MASS

Our conversation smacks of gift "exchanging"!

Such term was never found in Holy Writ.

That Gift that came to Bethlehem came freely

Without a breath of bargaining in it!

Perhaps we mean well under all our clatter;

It's hard to think of holy things just right.

While others think that Christmas doesn't matter.

They don't believe what happened on that night.

But we know that Christ is born in every Christmas —

His Name rings on the air with every chime!

So it isn't Christ who's been left out of Christmas,

For Christ has been in Christmas all the time!

— Text by Margaret M. Parkhurst

— Art by Tom Goddard

OPERATION PASS ALONG

A RETIRED priest from Texas showed up at the front door of the Big Red Barn atop Grindstone Mountain here at Hillspeak recently with three cartons of books. He had been whittling down his library and brought us the volumes that he thought could be passed along. The orthodoxy and catholicity of his choices were such that by the following day fully half of them had indeed been passed along — many of them to satisfy the long standing requests of seminarians and the like.

To date and since 1972, Operation Pass Along has received 23,495 books. Many of them have come in as single donations or in twos and threes; others have been parts of entire libraries which have numbered in the hundreds. Just as they are passed along to all parts of the world, they have come from all parts of the world — with, as might be expected, Canadians leading the list of donors outside the United States. Many of the books have come from the libraries of parishes and religious communities, but for the most part donors have been individuals.

During the same period, 14,672 volumes have been passed along; again, some donations have been to parish, religious community,

and seminary libraries, but most of the books have gone to individuals. Books have been sent to every continent, and to all fifty states. Curiously, with no attempt at achieving any sort of balance, the number of books on the Operation Pass Along shelves at any one time remains fairly constant.

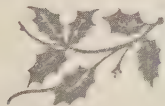
In addition to filling specific requests with books currently on the shelves, a "wanted" file is maintained of books requested but not available at the time. As word of Pass Along spreads, through the pages of *The Anglican Digest* and by word of mouth, the list of requests grows. Requests are not dropped until either the book is found and sent or the requester asks that the book be taken off the list. Periodically, the file is reviewed and requests of a year or more are checked with the requester to see if they should be continued.

All books donated to Operation Pass Along are acknowledged. Donors may claim the value of the books as a deduction on their income tax returns. Books should be mailed to: Operation Pass Along, Hillspeak, Eureka Springs, Arkansas 72632. Check with your postmaster for the best possible rate, or request self-addressed labels from Pass Along.

May
the Power
of the Father;
the Love
of the Son,
and the Wisdom
of the Holy Ghost
guard,
hold,
and guide
you for ever.
Amen.

—Anonymous

Shown above, reduced, is the autumn 1978 bookmark. The calligraphy is by Tom Goddard and the bookmark was printed in Eureka Springs in dark blue ink on a light blue stock. The bookmark [78-C] is available in packets of 25 for 75 cents (increased postage and printing costs have forced us to raise our own price); postage and handling are paid when remittance accompanies your order. Send your request for Hillspeak Bookmark 78-C (previous seasons' bookmarks are also available at the same price) to The Anglican Digest, Hillspeak, Eureka Springs, Arkansas 72632.



*of the Peace of the Lord you are missin',
To the still, small voice hearken and listen.
Disturb not your prayers,
Nor your neighbors at theirs,
With all of that huggin' and kussin'*

—Submitted

BY WILL AND DEED

☆ In recent months, Trinity Church Parish, Haverhill, in the Diocese of Massachusetts, has received some \$41,000 in three bequests from former communicants; in the case of one bequest, an equal amount (almost \$10,000) was shared with St. Paul's Parish, North Andover.

☆ The Chapel of the Cross, a parish in Chapel Hill in the Diocese of North Carolina, is the recipient of a gift of \$200,000 to be used for an organ "designed for the diversity of good liturgical music in use" in the parish. The donor, a communicant since 1903, is Mrs. W. C. (Louise Venable) Coker, widow of a professor at the University of North Carolina and daughter of a former President of the University.

☆ The Episcopal Theological Seminary of the Southwest, Austin, Texas, recently received \$100,000 from the Nell A. Sutton Trust of Oklahoma City; the money will be used as the first major gift toward endowment of a new \$600,000 faculty chair.

☆ The Kresge Foundation of Troy, Michigan, has given \$75,000 to St. Paul's College (coeducational, founded 1888), Lawrenceville, Virginia, for renovation of

the college's chapel, and a \$150,000 challenge grant to the Episcopal Theological Seminary in Virginia, at Alexandria, toward a proposed library addition.

☆ Miss Grace Dainty, R. N., formerly a school nurse and sometime operator of a women's hospital, and who died at the age of 98, bequeathed to the Parish Church of St. Mary the Virgin in Lethbridge, Alberta, in the Diocese of Calgary, Province of Rupert's Land, one-third of her estate, amounting to \$110,000, which

sum is being used to build a new parish hall.

☆ Two small parishes in the Diocese of Central Pennsylvania, All Saints', Selinsgrove, and St. Stephen's, Thompsontown, recently received a bequest of \$390,000, believed to be the largest bequest of any parish in the Diocese, from the late Percy Edward Deckard, the retired chief medical examiner for the Pennsylvania Railroad and, in recent years, a communicant of the Church of the Transfiguration, in the City and Diocese of New York.

A TAD OR SO AGO

THE Circumcision of Christ, 1 January, commemorates the day upon which Jesus was given His name and admitted to membership in the Church of Israel, according to the Jewish custom. All the major feast days of the Christian Year have "Octaves" — that is, a seven-day extension in order that the feasts may be celebrated properly. The day of our Lord's Birth (25 December) is extended seven days to 1 January, or the Feast of His Circumcision — the eighth day.

Until the middle of the eighteenth century, the civil calendar's new year began on 25 May, the Feast of the Annunciation — nine

months before the Nativity. The Church's new year begins with the First Sunday in Advent, and so 1 January is important, not because a new civil year begins on that date, but because it is the anniversary of our Lord's Circumcision and the last day of the Octave of His Birth. "Christmastide" consists of Christmas Day and the days following — up to 6 January and the Feast of the Epiphany.

— Reprinted from IVTAD 1958

Each man and woman in the household of God has a different calling. Each such vocation has its particular responsibilities and op-

portunities in the spiritual sphere as well as the material, for all legitimate work is part of our worship, whether we are cab drivers, physicians, housewives, or mechanics. If we do not offer our work to God and do it consciously as Christians, our spiritual life will be impoverished and our work weakened.

If one's choice of work is so limited that there is no real choice, or if a person spends eight hours a day repeating a mechanical action — turning identical screws on a never-ending factory belt, only the grace of God will permit any purpose to be seen in it.

The less rewarding our work, the more necessary it is to offer that work to God and to hang on to the knowledge that we are His children and have our own place in His household which no one else can fill. We must remember that what matters eternally is our spiritual growth, and that will be determined not by what our work is but how we work. The fascinating-sounding jobs which send a person overseas with a large expense account really may not bring him nearer to God. A person who has had a rather dull job all his life probably will not mind growing old and retiring. Men and women who had held positions of responsibility will find it much harder. Anybody accustomed to making decisions both for himself and

others may learn with difficulty that his opinions are no longer important: indeed the value of those opinions will depend entirely on what he has become, for experience is valuable only as it adds to spiritual and mental resources.

People who have to use their minds or intellects in their work are tempted to feel that they are justified in taking holiday from their spiritual work; but when they get older and do have more time they may suddenly realize that they have nearly gone bankrupt spiritually. When they do find that something is lacking, that they have missed out somewhere, they are tempted to blame the circumstances of their lives, the war, their families, their health — anybody and anything.

Old age should not be soured by vain regrets and a pathetic hanging on to the rags of the world. It is not easy, of course, to see others doing the work one once did or would still like to do, especially when their mistakes are painfully obvious, nor is it easy to accept the limitations of the flesh, a gradually withering body and all its accompanying ills; but just as our work was part and parcel of our worship, so our inability to work must be part of our worship, for each is the gift of God's grace and each can be offered to Him. To do so humbly and simply takes courage and

perseverance; to accept physical and mental failure will indeed teach us to become like little children dependent on the loving mercy of our Father and enable us to enter into the fullness of His Kingdom. The story of the household of God has no ending because we are His children, not only for a time, but for eternity.

—Taddled from *The Gateway*, St. George's Cathedral Church, Capetown, and reprinted from IVTAD 1963

Both in style and content, the finest contributions of eighteenth-century piety are found in the American Prayer Book's *Forms of Prayer to be used in Families*, (pp. 587-592), which were composed by Edmund Gibson (1669-1748) when he was Rector of Lambeth and were published in 1705 as *Family Devotion: or a Plain Exhortation to Morning and Evening Prayer in Families*.

They were in large measure based upon a set of prayers which John Tillotson, Archbishop of Canterbury (1691-1694), drew up for the private use of William III. Gibson, a native of Westmorland, was educated at Queen's College, 1697, and soon thereafter gained recognition as a scholar of ecclesiastical law. His best work the *Codex Iuris Ecclesiastici Anglicani* (1713) is still the most complete collection of English ecclesiastical

statutes. Soon after the accession of George I, in 1716, Gibson was consecrated Bishop of Lincoln and began to play an important and influential part in Church affairs, and made it his business to reconcile the members of the clergy, nearly all Tories, to the House of Hanover. Gibson became the Bishop of London in 1723, and in that capacity had ecclesiastical jurisdiction of the Church in the American colonies until his death in 1748 (he was offered the Archbishopric of Canterbury the year before, but declined). Although he wrote on an extraordinary variety of subjects, his little book of family devotions was especially popular (by 1750 it had gone into its eighteenth edition), and in the colonies, where the Society for the Propagation of the Gospel promoted its distribution, it met a very real need, since many families of Church people were cut off from regular participation in Common Prayer, because of either distance or lack of priests.

Part of the beauty of the *Forms of Family Prayer* are the phrases from the Bible and Prayer Book that are subtly interwoven into the flow of their serene, but no less searching, eloquence. The sequence of thought in the two services is natural and appropriate. The morning office begins with a simple act of praise and adoration and then passes to anticipations of

the coming day's work and service, offering self-dedication to live according to God's will and beseeching grace to meet difficulties and temptations. The evening office reviews in penitence our failures to live up to our resolutions; remembers all those who, directly or indirectly, have labored with us in the common daily tasks; joins thanksgiving for all the benefits we have enjoyed from God's provident hand; and con-

cludes with a brief plea for protection and refreshment during the night in preparation for another day.

The prayers are still popular with many American Churchmen (they are used weekly at St. Mark's Chapel, Hillspeak) and become even lovelier with constant use. —Taddled mostly from *The Oxford American Prayer Book Commentary*, by Massey Shepherd, and reprinted from IVTAD1968

WE RECOMMEND

§ To all Churchmen: *Christ in Eclipse*, by F. J. Sheed, a provocative book concerned with the "absence of Christ" in the lives of today's Christians. (Sheed, Andrews & McMeel, Inc., 6700 Squibb Road, Shawnee Mission, Kansas 66202, \$8.95)

§ If you have not already done so: Rushing off a request to the All Saints' Sisters of the Poor for their catalog of Christmas, and other, cards, bookmarks, and the like. The Sisters sum up the desirability of using their cards succinctly: "Basically, the cards are, or should be, another form of mission — of bringing the Lord closer to the hearts and minds of His people." Even if you already have your Christmas cards for this year, the

catalog will offer you a wealth of material for other occasions. To get your catalog, write: The Scriptorium, All Saints' Convent, POB 3127, Catonsville, Maryland 21228, and, even though they do not ask for it, slip a dollar in with your request to help cover the cost of printing and postage.

§ To all who want to make a retreat at home: The short and excellent book, *Spirituality*, by W. J. Goodall, Dean of the Cathedral Church of St. John the Evangelist in the Diocese of St. John's, South Africa. Dean Goodall draws on the combined wisdom of the great spiritual giants throughout the Church's history — the Desert Fathers, the Benedictines, the Eastern Orthodox Saints, St. John of the

Cross, St. Francis de Sales, and the Father Founder of the Society of St. John the Evangelist, Father Benson. Their experience and teaching has much to say both to priests and laymen today in the midst of change and confusion. The Dean speaks eloquently of our whole personal relationship with Jesus and the results which flow from that relationship in worship and action. (Write to: St. John's Diocesan Office, POB 25, Umtata, Transeki, \$2.00 including postage.)

§ Writing to Boys' Home (72 years of caring for boys of all races, religions, and areas of residence), Covington, Virginia 24426, and requesting its "Guide to Effective Giving"; you might just tuck in a dollar to cover the cost of mailing and printing the pamphlet.

§ The scholarly written and delightfully readable biography, *A Life of George Herbert: Anglican Poet and Priest of the 17th Century*, written by Amy M. Charles: The book is based on extensive research from all available manuscripts and gives an excellent account of Herbert and his many friends, including Nicholas Ferrar and the community at Little Gidding. Herbert's life spanned an important period (1593-1633) in the English Church, and his work as a saintly parish priest and devotional poet continues to influence Anglican spirituality. The author is Professor of English at the

University of North Carolina, at Greensboro, and is ably qualified to discuss Herbert not only as a poet but equally as a priest. She has indeed written the best, most comprehensive, and understanding life of Herbert that we can possibly have. (Cornell University Press, 124 Roberts Place, Ithaca, New York 14850, \$15)

§ To priests and laymen: *Christian World*, a weekly which publishes news and features on Anglican, Roman Catholic, Orthodox, and Free Churches throughout the world. Printed in England, it provides articles on all aspects of Church life along with excellent editorials that are both informative and enlightening. Profusely illustrated, *Christian World* is a mine of information in an attractive format. (Write to: Subscriptions Department, *Christian World*, I.P.C. Business Press, Oakfield House, Perry Mount Road, Haywards Heath, Sussex RH16 3DH, England; L10 by surface mail, L13 (\$26) by air. Be sure to check your local bank for current exchange rates.)

§ To those who are interested in a serious study of theology but can do it only by correspondence: Writing Wolsey Hall (founded 1894, accredited by British and European associations), 66 Banbury Road, Oxford OX2 6PR, England, and requesting its "Tuition by Correspondence" booklet, a 36-

page pamphlet which, with its enclosures, will give you a thorough introduction to the school and its methods of instruction.

§ As a beautiful gift for others or for yourself: The Thomas Merton 1979 Appointment Calendar (Sheed, Andrews & McMeel, Inc., 700 Squibb Road, Shawnee Mission, Kansas 66202, \$5.95). Exquisite line drawings by Thomas Merton together with excerpts from many of his books make this calendar a truly lovely work of art as well as a practical aid for remembering appointments and anniversaries. The publishers intend to issue the calendar on a yearly basis, so there are more to come.

An excellent introduction to the valuable works of Paul Tournier, providing spiritual insight and understanding on such topics as "Fear", "Looking for Freedom", "Science and Faith", "Prayer", "Faith and Doubt", and "Sickness and Suffering", culled from Tournier's many books: *Reflections on Life's Most Crucial Questions* (Harper & Row, 10 East 53rd Street, New York City 10022, \$6.95), is a book to be kept at one's bedside to enjoy reading and rereading the deep personal Christian faith which characterizes Tournier's own life.

To all Churchmen who want to know more about the history of the church in America: *Bishops by*

Ballot, by Frederick V. Mills, Sr. (Oxford University Press, 200 Madison Avenue, New York City 10016, \$14.95). Subtitled *An 18th Century Ecclesiastical Revolution*, the book brilliantly and interestingly recounts the historical development of the Episcopal Church from its Colonial background, highlighting the rise of vestries and lay participation in the government of the Church. Winner of the Brewer Prize for Church History in 1975, Mr. Mills has provided us with a significant study of the episcopacy, and an insight into the problems facing the Church in its most critical period of change.

§ As a Christmas gift to yourself, or to others: A year's subscription to *New Oxford Review* (6013 Lawton Avenue, Oakland, California 94618, \$6.00 in the U.S., \$7.50 outside). Published by the American Church Union and a successor to the *American Church News*, the magazine, in recent months, has presented thoughtful, authoritative, and well developed articles on such subjects as: Catholic-Evangelical convergence; the "Catholicity" of the Proposed Prayer Book; liberation theology; schism; women's "ordination"; and the like. In addition to its in-depth articles on such subjects, the magazine's book reviews and "In the News" section keep Churchmen up to date with current events and trends in the Church.

QUARTER WATCH



On the Feast of St. Ninian, Bishop of Galway, the Community of the Way of the Cross (Mother House: Buffalo, New York) celebrated the 35th anniversary of its founding, and its Mother Superior celebrated the 35th anniversary of her Life Profession.

¶ In a matter of three weeks last summer, William Temple House (mental health, referral services, rehabilitation, vocational counseling, and the like), Portland, in the Diocese of Oregon, sustained some \$160,000 in damages due to two fires, "deliberately set" according to the Portland Fire Bureau. One of the three buildings burned in the two fires is so badly damaged it will have to be destroyed and the thrift shop, which provides about a third of the budget for William Temple House, needs extensive repair. For further information: William Temple House, 615 N. W. 20th Avenue, Portland, Oregon 97209.

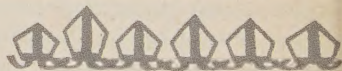
¶ Neither *The Anglican Digest* nor the Episcopal Book Club rent or sell their mailing lists.

¶ Its official newspaper, *The War Cry*, recently announced that the Salvation Army has suspended its

membership in the World Council of Churches because of the latter's \$85,000 grant to the "Patriotic Front" of Zimbabwe (Rhodesia).

¶ *Giving USA*, a publication of the American Association of Fundraising Counsel, Inc., in New York, reports that an increase of almost \$6 million in charitable giving was attained in the United States between 1976 and 1977. Some \$16.5 billion of the \$35.5 billion reported went to religion, but religion received short shrift from the foundations, receiving only two per cent of the \$77 million distributed by them.

¶ Our heartiest thanks to all those alert TAD readers who called our attention to the many typographical errors which appeared in the Quarter issue. We are always honored and, of course, grateful to have any errors called to our attention, for that is the way we can learn to do better next time and quite possibly pass that information on to others.



¶ Samuel Greenfield Poyntz, 52, priest since 1951 and most recently Archdeacon of Dublin and Examining Chaplain to the Archbishop of Dublin (both since 1974) was consecrated Bishop of Cork, Cloyne and Ross, in Ireland, which diocese had been vacant (he was so appointed by the House of Bishops

then the Episcopal Electoral College failed to nominate), on the east of St. Finn Barre (founder and first bishop of the See of York).

¶William Alfred Franklin, 62, English-born and -educated II Bishop of Colombia who resigned his jurisdiction for reasons of "mission strategy", was recently appointed Assistant Bishop of the Diocese of Peterborough in the Province of Canterbury.

¶In Nkhosha, Malawi, and on Trinity V, Peter Nathaniel Nyanja, 48, a priest since 1972 and most recently Archdeacon of Nkhosha, was consecrated II Bishop of Malawi in apostolic succession to Josiah Mtekatika, retired.

¶On the Feast of St. Matthew and the Roman Cathedral Church of the Blessed Sacrament in Sacramento (See City of the Diocese), John Lester Thompson, III, 52, Ohio-born and -educated, a priest

since 1951, and most recently Rector of Christ Church Parish, Eureka, was consecrated V Bishop of Northern California in apostolic succession to Clarence Rupert Harden, Jr., 68, retired.

¶On the Friday following Trinity XVI, Cornelius Joshua Wilson, 45, a priest since 1967 and most recently the Associate Rector of the Church of the Good Shepherd in San Jose, was consecrated III Bishop of Costa Rica (and its first native bishop) in apostolic succession to Jose Antonio Ramos, 41, who resigned earlier this year to return to his native Puerto Rico.

¶On the Tuesday after the Feast of St. Barnabas and in St. John's Cathedral Church in Hong Kong, and Archdeacon of the Diocese, since 1946 and most recently Vicar of St. Stephen's Parish in that city and Arch-deacon of the Diocese, was consecrated Assistant Bishop of Hong Kong and Macao.

—clip and mail—

NOTE

This coupon (not for gift subscribers, or the like) has your name and address on the reverse. Foreign readers are asked to clip their names from the coupon.

To save time and space, an acknowledgment will not be sent unless requested. Thank you, Happy Birthday!

IV 78 If your birthday anniversary falls in January, February, or March, please detach the special envelope from your calendar, place your TADollar(s) in it, stamp it, and mail it; if you have lost the special envelope, one of your own will accommodate your TADollar(s); just address it to **The Anglican Digest**, Hill-speak, Eureka Springs, Arkansas 72632 — and so keep the little magazine coming to you and going to others for another year. Happy Birthday!

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